

The Missionary Helper.

PUBLISHED MONTHLY, BY THE

FREE BAPTIST WOMAN'S MISSIONARY SOCIETY.

MOTTO: *Faith and Works Win.*

VOL. XVIII. AUGUST, 1895.

No. 8.

In the department of "Women and Missions," *Gist* relates the following: "In a company of ladies and gentlemen the question was recently asked, 'What event of this century is most important and far reaching in its power for good to the human race?' Answers followed in quick succession: 'Discoveries in medical science,' 'New interest in sociology,' 'Explorations in Africa,' 'The application of electricity to the service of man.' When there was a pause a lady said, 'The higher education of woman, and her service in giving the Gospel to the secluded women of the world; in a word, the organization of woman's boards of missions.' The company was at first startled by the audacity of the thought; but a clear understanding of the field, of the nature and scope of the work of women as an evangelizing force, easily vindicated her position." The outreaching influences of the woman's missionary societies are much, but they are by no means all of the good accomplished. Consider for a moment the reflex blessing upon the life of the individual. To each worker comes a broader outlook, a larger love, as well as development in executive ability; and to the mother especially the power to inspire and teach in wider ways. Such bands of organized workers, in missions, temperance, and mental culture—mutually helpful—will continue to enrich the one and uplift the many until their mission as separate factors is accomplished. Are we gaining and giving all that is possible through these channels? O woman of to-day, "The Master is come and calleth for thee."

WORKING NOTES.

NOTE the consensus of opinion regarding woman's work in missions, as expressed by quotations from well known men and women in this number. . . . Attention is called to the article "A Woman's Missionary Rally," in the July *Missionary Review of the World*, particularly to the address, "Woman as a Factor in the World's Evangelization." . . . Miss Butts's letter gives glimpses of both bright and dark sides of our women's work in India; makes us mindful of some of the trials our missionaries have to endure, and how much they need the utmost sympathy and help of home workers. . . . Miss Scott's "continued story" of an Itinerating Tour is an interesting picture of one of the pleasanter phases of missionary life. . . . Miss Coombs has been working very hard in America in the past few months. That New England audiences have been deeply interested in her portrayal of the lights and shades of mission work, their eager attention has proved; that they have been practically touched by her earnest appeals, the collections have indicated. We feel sure that Miss Coombs herself would desire that the good seed might produce abiding missionary enthusiasm. May the future make it manifest! . . . Mrs. Waldron's beautiful hymn should be sung in many forthcoming missionary meetings. . . . Mrs. Stiles's article is a valuable contribution for the Bible student and lover. . . . The treasurer gives us stirring "Notes" this month. While she was making receipts recently we overheard some of her musings, which are too good not to be shared. They were after this fashion: "The Woman's Missionary Society is a veritable widow's cruse—it always holds out." "Minnesota women have worked like Trojans this year—they must be getting ready for company." (General Conference.) . . . Material for publication in the *HELPER* should be in the hands of the editor the first of the month *previous* to the one in which it is desired to appear. . . . The books received for review this month are all our own—Free Baptist—publications. . . . Is the missionary question box sufficiently utilized in your local church work to bring before old and young needed information in a practical and condensed form? . . . An attractive program is received of the tithers' convention, at Ocean Park, Aug. 12, conducted by Rev. E. B. Stiles.

AMBASSADORS FOR CHRIST.*

BY ADELAIDE CILLEY WALDRON.

ALL the earth with glad increasing
Year by year her strength renews,
Never hastening, never ceasing,

Blest of frost and sun and dews ;
Yet a voice divine is sounding,

" Seek my waiting fields to-day,
Tell of love and grace abounding,
Teach my children how to pray.

" Bear to every land and nation
All the message of my word ;
Offer full and free salvation
In the name of Christ the Lord.

Sow the seed in generous measure,
Sparing neither toil nor tears ;
Count as naught thy ease and pleasure,
Give no heed to idle fears.

" Thus will bounteous meadows whiten,
Deserts shall the rose display,
And the joys of harvest brighten
Every heart at close of day."
Let us haste to tell the story
Of our Saviour and our King !
Let us sound abroad his glory,
And his tender mercy sing.

Farmington, N. H.

* This may be sung to the tune " Ellesdie " or " Autumn."

THE world is open to Christian woman as it never has been before. She can go almost everywhere, and she can engage in almost every kind of work. She is needed everywhere. She must write ; for a literature must be created for the women of the east. She must teach ; for the convert must be trained and the heathen won. She must evangelize ; for her feet alone can carry the good tidings of peace to her sisters in their seclusion.—*Bishop Thoburn.*

IF nothing else had resulted from woman's work in missions, its educational influence in families, the better impulses with which it has enriched and ennobled womankind, the widespread altruistic spirit which now shows itself in zenana bands, Christian Endeavor societies, or amongt he King's Daughters, would repay a hundredfold all that has been expended.—*Dr. Ellinwood.*

ESTIMATING the heathen population at 850,000,000, at least 425,000,000 are women and girls. We 14 000,000 Christian women ought to carry the Gospel to 425,000,000 heathen women. The severe restrictions of the seraglio, the harem, and the zenana forbid a man to approach eastern wives and mothers, even in the capacity of a physician ; and there are perhaps four hundred million women, who, if reached at all, must be reached by Christian women.—*Gist.*

ALICE FREEMAN PALMER said at a young ladies' missionary meeting, "I am so sorry for girls and women who have no great absorbing interest outside of themselves. In studying faces—at any social gathering one can hardly fail to be impressed with the different expression upon the countenances of those who are accustomed to assemble purely for pleasure, and those whose lives are dominated by any noble purpose. Girls naturally desire to be beautiful ; but if the beauty is to be lasting—if at forty and sixty they wish to have that certain something in their personal presence which makes many women of that age so attractive—they must live outside of themselves. Self-culture, sought for its own sake, will never make a girl winsome. Her graces, her accomplishments, her talents of every sort, must subserve some higher good to be really valuable possessions. This is why an interest in foreign missions has such an ennobling effect upon a young person's character. It carries thought and affection to the farthest limit. Therefore, girls, with all your getting, get an enthusiasm for this branch of Christian work.



ALICE M. METCALF, RECORDING SECRETARY.

SOME OF OUR WELL KNOWN WORKERS.

V.

ALICE MERTON METCALF.

BY MARY A. DAVIS.

THE home of Millen Sanford Green, a man of business, a sweet singer and poet of North Stonington, Conn., was gladdened, June 27, 1847, by the event of a daughter, Alice Merton by name. From her father she inherited large executive ability and a genius for music, which, liberally cultivated and consecrated to her Master's service, became at once a joy and wondrous source of strength and helpfulness to herself and her associates. From her mother, Thankful Stillman Green, descended upon the daughter the mantle of rare domestic traits, which makes her a model matron of one of Rhode Island's most charming homes. She graduated in 1869 at Oread Institute, a ladies' college, Worcester, Mass.; was a teacher in Worcester and Pawtucket, R. I., high school, until, won from her position, she became, March 3, 1871, the wife of Franklin Metcalf, a well known woolen manufacturer of Carolina, R. I. With loving devotion she took to her heart her husband's motherless ones, until now, in the ripeness of young manhood and womanhood, they "rise up and call her blessed."

One child, her "very own," Alice Narcissa Metcalf, a graduate of the Friends' School, Providence, R. I., still a student, now graces the paternal mansion, and dispenses in her mother's absence the generous hospitalities so notable alike in her ancestors and this third generation.

Maternal cares ceasing in a measure to claim her undivided attention, Mrs. Metcalf early heard the call which thrilled the hearts of so many women, and enlisted her manifold energies in the temperance efforts of her state, winning to herself golden opinions among her co workers, whom she served in various offices with great success. Twenty years of consecutive teaching in Sunday-school, superintending primary department,

social and missionary work, have been the activities through which her love and zeal for God have found expression in her local church. The value of her constant service in that direction is inestimable. A large vacancy was made in the board of managers of the Free Baptist Woman's Missionary Society when Mrs. A. B. Tourtelott, its dearly beloved recording secretary, heard the Master's summons and went home. Trembling lips asked, "Who will take her place?" The workers fall but the work goes on. One, Alice Merton Metcalf, had received just the preparation needed, was induced to accept the position, and each year proves the wisdom of the choice.

A woman of few words, those well chosen; of well balanced judgment, as is evidenced by her connection with the financial committee; a conscientious, careful adviser, as a representative of the society on the board of trustees of Storer College, she is a strong addition to the executive management, even if at times her genial presence is missed as she migrates from our bleak New England to the orange groves of Florida.

INDIA AS A BIBLE COMMENTARY.

BY ADA H. STILES.

THE Bible is an Oriental book, and so is readily comprehensible to all Oriental peoples. In India we found that, instead of a book whose scenes and characters require an explanation, as they do with us, we had a book among whose scenes the people of that country were more at home than we.

Very many of their ways and customs are similar to those which we read about in the Bible. The whole system of Hindu idolatry, with its images and temples, resembles that which was so hateful to the holy God of the Israelites. I Kings 14:23 tells us, concerning the people of God, that "they built them high places and images and groves on every high hill and under every green tree." The idol under a green tree, and especially under a tree on a hillside, was a familiar sight in India, and sometimes we saw a priest sacrificing a goat there.

We saw the travelers going long distances on foot, as Jesus and his disciples were accustomed to do, thus showing that they belonged to the common people. The women were always at the wells at noon, and about sunset, filling their waterpots with water. The wells, with their curbing of brick covered with water, afford a convenient sitting-place for travelers, and show how our Lord probably "sat on the well"; an act which, I remember, was quite unintelligible to me in my childhood days. The one people having no dealings with another, as related in John 4: 9, was exemplified to us by the various Hindu castes, who cannot take water or any other thing from one of a lower caste.

The fig-tree is common there. When the new fruit has not yet appeared, the tree is still expected to be bearing some of the last year's fruit; and this fact may throw some light on the account, in Mark 11: 13, of Christ's cursing the barren fig-tree.

The presentation of gifts to new-born kings, as was done at the time of our Saviour's birth, is so prevalent in India that there is a special word, current among the people, naming that kind of a gift, and this word has of course been used in the translation of the Bible.

We were often invited to eat at houses in the village. The host not only sent us an invitation, but just at supper-time he sent a servant (or, if he had none, some neighbor) to say that supper was ready. This custom naturally brought to mind Luke 14: 17.

In the windowless houses it was evident that a lost piece of money could not be found without the aid of a light, as in the case of the woman whom Jesus mentioned in the parable in Luke 15: 8.

The outward manifestations of grief and joy are much stronger with the people of India than with us. We were often startled by the loud sound of weeping from some house in the village to which death had come. And, when the dead body

was carried out for burning, we heard the same mournful sound again. This recalled to us the weeping of the Jews at the death of Lazarus (John 11: 33), and also those who "wept and bewailed" the daughter of Jairus (Luke 8: 52). Our lack of such demonstration at the loss of friends no doubt seemed unfeeling to the native people at first.

In 1 Kings 19: 19 we read, "So he departed thence, and found Elisha, the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth." There were not only twelve yoke of oxen, there were also twelve plows, and no doubt those plows were much like the little things that are used in India, a crooked stick with a little iron point to scratch the ground a bit on top. During the hot season the earth becomes like sun-dried brick, so of course no plowing can be done then; but, as soon as a little rain comes, one may see in the early morning the fields full of plowmen going one after another around their little plots of rice field.

"Thou shalt not muzzle the ox when he treadeth out the corn" (Deut. 25: 4). A great deal of threshing is done in India by driving oxen over the straw till the grain is all trodden out. I have seen hundreds of oxen threshing in this way, but I have never seen one muzzled. This is not because the people do not muzzle cattle, for they do. When rice is being brought from the fields on the backs of oxen, they are muzzled. One day I saw some shepherd boys tying something around the noses of their cattle. I stopped to ask what it meant, and found they had to drive the cattle through some rice to get at their pasture lands, and that they were tying their mouths with straw, so that they could not injure the rice.

"And when they came to Nachan's threshing floor," etc. When I used to read of the threshing floors in the Bible I always pictured the spacious barnfloors that I was familiar with in my childhood's home. But the Bible threshing-floor is not a bit like that picture. It is a high, dry piece of land, cleared of grass, pounded smooth, and washed with a prepara-

tion of cow-dung and water, to keep the dust from flying. These threshing-floors are to be seen all over the country.

"Behold how good and how precious a thing it is for brethren to dwell together in unity. It is like the precious ointment upon the head that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments" (Ps. 133: 1, 2). In another place mention is made of oil to cause the face to shine. It is no easy task for us who have western ideas of good things to appreciate such unctuous blessedness, but in India such expressions are highly appreciated. The body is oiled by all who can afford it, just before the daily bath. I remember on one occasion, as I was getting ready for a journey, I broke a bottle containing cocoanut oil. The man who was loading the cart called his children and rubbed them with the paper that the bottle was wrapped up in. Then he wiped up the doorsteps and put the oil on them. It was amusing to see how carefully he collected every drop of the oil that he could find, and also to see the joy of the children when they became thoroughly greased.

"Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water (Luke 22: 10). This never seemed to be a very definite direction till we went to India. As a rule the women are the water carriers there, and to see a man bearing a vessel of water would be a thing rare enough to be noticed. So, no doubt, it was in Jesus' time; and he could have given no more definite direction to his disciples than to simply say, "Follow the man that you will meet bearing a pitcher of water."

"But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head" (1 Cor. 11: 5). The better class of women in India feel very much ashamed to be seen with uncovered heads. Of course high-caste Hindu women do not go out of doors, but those that do, as our Christian women for example, are very careful to keep their heads covered with the *sari*.

One testimony as to the efficiency of the word of God in saving souls in India. It is the experience of one who is now an old member of the Bhimpore church. When a young man attending school he came into possession of a gospel tract, which he enthusiastically read in company with a young friend. Being convicted of sin and convinced of the truth of the Gospel, he resolved to renounce Hinduism and worship the God of his new book. When he told his father he was very angry, and threatened to disown him, and took the book away from him, and, as he supposed, destroyed it. One day as he was crossing a rice field he saw the leaves of a book floating on the top of the water. He picked it up and was surprised to find his beloved book. He perused it in secret after this, and it was not very long before he and several of his associates were baptized by the missionaries, and he became an eloquent preacher.

Another word and I am done. We found the Bible gave just the help we needed in teaching and training the converts from heathenism. To every question that naturally arises in the native church it has a satisfactory answer; and we were often gratified to see that the native Christians accepted its testimony in all cases as conclusive.

Groton, Mass.

A BRAVE GIRL-QUEEN.

BY MISS E. T. CROSBY.

THE *Almy* has sailed among many islands to the south of us, and I was much interested in the story of three islands near Samoa called the Mannan Islands. It is ruled by a king and what might be called a council of the old men. About a year ago the king died, and it was necessary to find a successor. The crown is not inherited, but when a ruler dies his successor is chosen from the royal family, the selection being based on worth and ability. This time the choice fell on a girl of twenty-two, who had been educated in Samoa, and

was a very earnest, intelligent Christian. She did not wish to be queen, as it practically meant imprisonment in her palace. Her father, Mr. Young, a half-caste, appealed to the English government, under whose protection these islands nominally are, but after looking into the matter they said they could do nothing about it ; she was obviously the one to be queen. So she was taken to the little cottage they had built for her, and there she lives with the two girls selected to attend her. She can never marry, for the people say they want a real queen, not a half-king. If she leaves her house all the people are notified, and all are expected to be invisible while she is out ; all who come into her presence prostrate themselves on the ground.

The people are Christians, although they have no missionary among them. At one time some French Catholics went there and wanted to land some of their priests. The girl sent back the reply, "The people here have one religion, and that is enough."

"But you need a priest," was the answer. "We shall land him whether you wish him or not."

"If you do I will have him put off the island," said the queen.

"We shall land the priest, and if you put him off the island we will shell your town and entirely destroy it !" threatened the French.

"I cannot stop your shells," was the queen's message, "but if you land your priests, I will put them off the island. I can prevent your landing them, and I will, even if you do destroy the town !"

The next word was, "We will land the priests on one of the other islands."

"If you do they will not be allowed to land," was the steadfast answer. "I will send word to my people."

After a little the final word came, "We are going away, but we shall come back and land the priests, or destroy the town."

Again she answered, "If you come back you may destroy the town, but my people shall not have another religion. One religion is enough."

The baffled priests sailed away, and so far have not returned to trouble the noble girl queen.

On this Mannan group they have their Bible school at day-break, before breakfast. On being asked the reason of this, the queen replied that when they had school later the children would run away to play, that now the parents sent them as soon as they were up, and if they played truant they went without their breakfast. I wonder how this plan would work in civilized countries!—*Life and Light.*

AROUND THE WORLD.

PERMANENT peace between China and Japan seems probable.

Among some of the important measures of reform decreed for Korea are the equality of all persons before the law and the abolition of slavery.

In the Sacramento mission one woman, Mrs. S. E. Carrington, has been the means of bringing more than one hundred Chinese to love the Saviour.

The first missionary went to Prince Rupert's land in 1820. There are now 10,000 Christian Indians there.

In Asia Minor a Mohammedan walked one hundred miles to obtain a Bible.

An interesting fact has come out in connection with the Jaffa-Jerusalem Railway. Turkey gave the concession, France round the capital, Belgium furnished half the rails and coal, and England the other half, Poland and Switzerland sent engineers and laborers, Greece furnished the cooks. The United States shares with Germany the man who first surveyed the road. Philadelphia supplied the engines.—*Things to Come.*

America has two hundred and forty thousand saloons and five million Christian workers.—*Union Signal.*



from the field.

A MIDSUMMER GLIMPSE OF CHRISTMAS.

[Extracts from a private letter from Miss Butts.]

MIDNAPORE, Jan. 20.

AFTER the rush was over here I had to go to a little out-station, twenty-five miles distant, to give about eighty people a Christmas. It is their turn once in three years. I took with me, in the four-wheeled bullock-cart that Vina's friends had made for her, fifteen pounds of native sweetmeats, a hundred oranges, sixty bright-colored print bags, a few dolls for special prizes, pencils, combs, and native cloths—*saris* and *dhutees*. Betsy, one of Mary's zenana teachers, went with me. We got across the river at Midnapore just at dark, and jogged on at the rate of about three miles an hour till we reached a bungalow twelve miles from Midnapore. Here we put up for a few hours' rest. I first had supper—had a little kerosene stove with me, so could have hot drink and a boiled egg with the cold roast duck and bread and butter. Miss Wile had made two mince pies, and I had one in my lunch basket.

Next morning we were packed up and off just as the first signs of dawn were approaching, and reached another bungalow ten miles farther on about 9.30. Here we had breakfast, unloaded and repacked our effects, so that they could be carried by the coolies the remaining three or four miles. I had a canvas cot, a camp-table and camp-chair, bedding, etc. The garry was left at the bungalow, but the bullock driver and his bullocks went along with us. It took five coolies to carry all the things.

The rice had been cut and we walked over the rice-fields to Babagadia, arriving there about four P. M. Where did I put up? In the same little mud chapel in which Vina often

used to stay, though this time it was already occupied by the young man—and his wife—who is acting as pastor of the church. They had a tiny cook room built on to one end of the chapel, but their boxes, etc., were in the chapel, and they slept there. They, however, moved their goods to one end, took their cot outside on the veranda, and I established myself in the other end. At night the two women slept inside with me, the young man outside on the veranda. The young wife, by the way, is only fourteen years old. Her husband wrote to me to bring her a doll for a Christmas present. None of us were pleased that this young man, a graduate of the Bible school, should marry so young a girl, but he was determined to have her. It has been and is a rule of the mission that a Christian girl shall not be married under sixteen.

Well, it was Saturday that I arrived there. Sunday there were prayer-meeting and Sunday-school in the morning and preaching in the afternoon. The young pastor can "talk good talk," but he is a disappointment to us thus far. He got to thinking too highly of himself—a very common fault in young men here.

Monday I examined two schools, one in a village two miles from Babagadia, taught by a Christian from B. His wife is a Bible woman and went with me. While I was examining the school she was talking to the women who gathered about, peering curiously at me. It seems they had never seen a white person before, and they asked the Christian woman what I was—a man or a woman! When told I was a woman, one said, "Why, she has no ornaments!" Another said, "But just see the clothes she has on! What need of ornaments when one has so many clothes!" Later I tried to talk with them, but they were too much interested in gazing at my face and clothes to take much notice of what I was saying. By the way, you will be amused to know that I had on that red and brown plaid gingham polonaise, over the brown flannel skirt, which I had worn for some years before coming here!

On Tuesday, New Year's day, we had the Christmas. The night before we slept very little. It took me till past midnight to wrap up the sweets and put them with an orange into the bags, and to tie up and mark all the parcels. The Christian man had brought a big branch of some tree, and set it up in front of the chapel, and early Tuesday morning we tied all the bags and other parcels on this Christmas tree. Then the native Christians all came together, and, sitting down on mats spread on the grass, had a sort of Christmas concert. Several men and boys played, or beat various instruments, and all who could sang to the accompaniment of these instruments. This went on for an hour, after which there was a short sermon, very appropriate for the New Year. Then came the distribution of presents. Each person, man, woman, and child, got something. The pupils of the two schools, with a few exceptions, are Hindus, but they can eat sweets and fruit given by us, though they would not eat rice or other food which we had touched.

I had to have a long talk with a widow who has been put out of the church for living in sin with a Hindu man. Then I had the disagreeable task of dismissing, or suspending from work, a middle-aged widow who has been going as companion to one of the Bible women. She is a great gossip and scandal-monger. O dear, it is very hard to find clean-mouthed women here.

Well, Tuesday p. m., we packed up and walked back to the bungalow where the garry was left. Stayed there till three o'clock next morning, when we started for home.

ELLA BUTTS.

THE great thing in this world is not so much where we stand as in what direction we are moving. To reach the port of heaven, we must sail sometimes with the wind and sometimes against it; but we must sail and not drift, nor lie at anchor.—*Oliver Wendell Holmes.*

AN ITINERATING TOUR.

[Letter from Miss Scott to the corresponding secretary.]

I.

SINCLAIR ORPHANAGE,
BALASORE, INDIA, Feb. 17, 1895.

MY DEAR MRS. AVERY:—

I thought it might interest you, and perhaps some other friends who like to know about the work here, if I should send a rather full account of an itinerating tour from which we have recently returned. I am quite a stranger to all the friends in America, still I feel sure that the work in which we are engaged is very dear to each of us, so in that way we are one in heart, striving together to advance our Lord's kingdom.

On Monday morning, Jan. 7, we commenced preparations for our tour into the Mofussil. In this country it is no easy matter to start on a journey of any sort, much less when it is necessary to take food and water to serve for several weeks, besides beds, bedding, clothes, cooking utensils, etc. Our party consisted of Miss Barnes, two Bible women, two servants, and myself, and by the time each one had added her share to the baggage, the pile on the veranda was considerable.

We had decided to travel in bullock-carts, filling one with our things; the Bible women and ourselves riding in the other. The route we intended taking lay along the "Grand Trunk" road, between Balasore and Bhudruck, a distance of forty-three miles. This road deserves a word in passing, since it extends from Calcutta to Madras, a distance of six hundred miles. It must have cost an enormous sum to make it, and even to keep it up must be considerable. The hills stretch along one side of this road, from Balasore right on to Madras, I am told, making a pleasant variety from the continuous plains of Bengal. A sunset over these hills, seen through a grove of bamboo trees, or a clump of tall palms, is a sight not easily forgotten.

At distances of ten miles along this road, government has built what are called inspection bungalows for the use of

officials when out on tour. Missionaries are also allowed the use of them, which makes it much more convenient and less expensive than it would be had they to take tents along with them. We decided to stay in the bungalow, and make use of our bullock-carts to take us to the villages on either side which were too far distant to reach on foot. The regular pace at which a bullock-cart travels is two miles an hour ; starting at two P. M. it was seven P. M. before our first landing-place was reached. After considerable trouble we arranged our room, ate our supper, and settled down for the night.

Next morning we started for a village lying in clumps of trees a long way off the road, over the rice fields ; Miss Barnes and one Bible woman going to the one, myself with the other woman to the other. At first the women were greatly surprised, while some of the younger women, who had not seen a European before, were so alarmed they ran off and hid themselves. After a time the older women settled down to listen to what we had to say, while the others peered at us through small windows or around corners. Their ideas of Europeans are so limited that in many cases we were mistaken for men, and, after they did take in the idea that we were women, some of them at once cried out, "O, the Maharani has come !" and again disappeared out of sight.

In many houses, when we told them that we had come to tell them about our religion, the first question they asked was, "How many pice will you take for telling us?" thinking us like their own Brahman priests, who make all their visits a means of getting money out of the poor people. We told them the Gospel of Jesus Christ was without price, that they did not need to go on pilgrimages or suffer any kind of bodily suffering to get it ; they could have it now in their own homes, if they would only accept it in God's way. Some were very incredulous, others ridiculed the idea of getting salvation in such a way, that being so entirely opposed to their own system of work. To do no more *pujah* and put away their idols was

indeed to them a strange tale. On the other hand, quite a number, after listening quietly for a time, would look up and say, "That indeed is good news; why did we not hear about it before? Can it really be true? We feel we get no good from idol worship; we know they cannot help us." Many of the older women had gone from their homes, walking all the way to Puri to visit the great Jagarnath shrine. We asked them if they felt any better after going there. "O no," they said; "we only got a great deal of trouble to our bodies and no peace to our minds."

After repeating over and over the simple story of salvation through our Lord Jesus Christ, we came away, knowing we may never have an opportunity of speaking to the same people again, but trusting in the promise that the word of the Lord shall not return unto him void.

IN a letter from Miss Moulton, India, in *Life and Light*, is this statement: "The contrast between the faces and appearance of the children in the schools and those out of the schools is one of the best arguments for the work, as well as one of the best encouragements."

A LONG TIME resident of Armenia writes: "If the American people only knew and realized the actual condition here, and how matters have been going on for years, there would be raised such a universal cry of indignation and execration and demand for some radical change that the Turkish government could not fail to heed it."

LADY HENRY SOMERSET was re-elected president of the British Women's Temperance Union. Lady Somerset and Miss Willard have both conditionally accepted invitations to speak before the fifth meeting of the great anti-alcohol Congress, to be held in Basle, Switzerland, Aug. 20-22.—*The Woman's Journal.*

Helps for Monthly Meetings.

SEPTEMBER.—JAPAN.

CURRENT TOPIC.—“Woman’s Missionary Societies.” What have they done for the world, the church, the home, the individual?

Suggestive Program.

Singing.

Scripture reading, Phil. 4 : 1-8.

Prayer for the women of all lands, and that Christian women everywhere may be eager to help free their less fortunate sisters from the bondage of sin and the zenana prison.

Singing.

Conversation about Japan: its geography, people, customs, religions, growth of Christianity, etc.

Talk or paper: The latest political aspect of the war between China and Japan.

The religious aspect. (See “Christ and the War in the East,” in *Missionary Review of the World*, November, 1894.)

Central thought expressed in the article “China and Japan,” in July *HELPER*.

“The Women of Japan.” (Reference may be made to articles in the *Union Signal*, beginning May 2, 1895.)

Prayer for God’s blessing upon our own women workers in India and their work.

“The heart in thee is the heart of all.”

JOTTINGS ON JAPAN.

JAPAN—the “Sunrise Kingdom”—is composed of from 3000 to 4000 islands. The population is about 41,000,000, massed mainly on three islands. Tokyo, the largest city, has 1,315,000 inhabitants. Seven hundred newspapers and magazines are published. *There are no Sunday papers.* The primary schools number 26,000, and those of middle and

higher grades 1800. The two great religions are Shintoism and Buddhism. The latter was introduced from Korea.

Miss Bacon writes, in "Jinriksha Days": "Japan is a dream of paradise, beautiful from the first green island off the coast to the less picturesque hilltop. The houses seem toys, their inhabitants dolls, whose manner of life is clean, pretty, and artistic. One recognizes the Japanese as the flower of the Orient—most polite, refined, light-hearted, friendly, and attractive." They are a people of muscle and endurance. The diet of the working classes is of vegetables and fish. The cleanliness of the Japanese is one of his most commendable qualities. It is apparent in his body, his house, and his workshop.

Infanticide and other cruel practices peculiar to Eastern countries are unknown. Aged parents are invariably treated with greatest love and tenderness. The idea of a wife's duty to her husband includes no thought of companionship on terms of equality. She rarely appears with him in public, and in all things the husband goes first, the wife second. Unlike other Asiatic women, however, she goes without restraint alone through the streets, and is not kept from intercourse with the world.

In less than thirty years Japan has undergone the greatest possible revolution in matters of government, commerce, education, and social and religious systems. Christianity has exerted the most powerful influence in bringing about this change. The first Protestant missionary entered in 1859, but Christianity made its advent only twenty-two years ago. There are now about 40,000 Christians, or one to every thousand inhabitants. During one year native converts, with average wages of twenty-five cents a day, gave \$27,000 for mission work. The future is full of promise, but Japan never needed Christian missionaries more than to-day.

◆◆◆

"A HEAD conversion never puts any love in the heart."

Practical Christian Living.

Practical Christian living should illuminate parlor and kitchen, purify politics, open the pocket-book, and save the world.



THE WOMAN'S MISSIONARY SOCIETY IN THE HOME.

BY M. A. W. BACHELDER.

NOTHING has more influence on the inmates of a home than its general or unconscious atmosphere. If the mother is entirely absorbed in worldly pursuits, the home air is full of its influence and the moral and spiritual life of the children unnourished. Spasmodic attempts at being good on the Sabbath are as unavailing as it would be to expect a child to be gentle in manner and courteous in behavior if reproved for roughness only when company is present, and the rest of the time allowed to be cross and ill-mannered.

It is in the very nature of missionary work to especially bless the home and give it a helpful atmosphere. It is working for others, with a desire to make them better, which cannot fail to make one more unselfish towards all, and to elevate the spiritual nature. It is easy to become interested in the country where one's money goes, to study its geography, its history, the character of its people, what their religion is and what it does for them. This enlarges the general information, gives interesting subjects for conversation, often to the exclusion of harmful gossip, and opens the heart more and more to the needs of the world.

It is a hard and unthankful heart indeed which such study does not make thankful for birth and education in a Christian land, which does not reach out lovingly and earnestly to those who sit in darkness. No life grows broader in information, unselfish in action, earnest for the salvation of the world, thankful in spirit, without shedding a radiance in the home that is a constant blessing to its inmates. For a whole family

to be united in such thought and action is to make of the home a sure refuge and safe abiding-place.

Hillsdale, Mich.

ANNIE HUNTER'S REWARD.

A HOME STORY OF TENTH GIVING.

BY IDA LORD REMICK.

•VI.

KATE came into the kitchen singing a Mother Goose melody, seized a dish-wiper, swung it over Annie's head, and fell upon the few remaining dishes like a careful cyclone.

"It strikes me that Mother Goose must be your favorite poet," Annie remarked, wiping the dishpan and deftly finishing up. "I've heard more of her dear old jingles since you came here than I've thought of in ages."

"Its the jingle that suits the high order of my musical and poetical taste," Kate returned, putting the dishes in their places and giving a final straightening touch or two.

"See here, Annie," as they went from the kitchen into the sitting-room together. "Is there anybody round here that would like to board a young man for a week?"

They had dropped down on the hair-cloth lounge, just as people do who stop for a minute and intend to go "right on" with their work. Kate's brown cheeks turned a little red, Annie laughed, pulled her back on the lounge, and ended by kissing her three times.

"So that's it, is it? I thought you were a devoted correspondent. Why, yes, he can come here."

"Don't want him here," Kate said promptly, sitting up and repairing damages to her back hair. "I want him where he can call often, but not here, if you please."

"Maybe Mrs. Dunn would," said Annie, considering a little.

"Run over and see, that's a dear," Kate said, "and I'll flourish the duster for you while you are gone."

"Don't want my dusting done that way," Annie said, taking

her hat down from the hat tree in the hall. "By the way," she put her head back into the door. "Mrs. Dunn may want references; can you recommend him?"

"Of course," said Kate, making a little face at her, and smiling in a soft, absent-minded way as Annie's boot-heels went tapping down the walk. Her thoughts were not wholly on dusting.

Mrs. Dunn said "Yes," and, as next week was *the week*, the two flew around. The house was put into order and sweetness from top to bottom, they fixed their clothes a little, and did all the cooking that would keep good in summer weather, and then they planned picnics and little parties and dinners and teas, and were all ready and dying of impatience at least two days before he came; but he was there, at last, in less than half an hour after he had got out at Mrs. Dunn's door.

"This is my cousin Annie," Kate said; "and this is Mr. Newton, Annie."

"And we shall be quite sure to like each other," Annie said, in a charming way, giving him the kindest and most cordial hand.

Then Dr. Hunter came in and shook hands, and there was a little constrained conversation. They all bravely attacked Harry's journey, and then subsided helplessly and politely into the weather, but it was of no use. You see, Harry Newton could not for the life of him smother all expression off his face—though it is the proper thing, of course—his eagerness spoiled it for a sheet of blank paper, and Kate was evidently a little nervous and anxious not to show too publicly how glad she was to see him; so Annie, with a delicate tact, kindly left them, knowing that they would the sooner regain control of themselves in that way.

Dr. Hunter followed his wife into the dining-room. Annie impulsively cast herself into his arms. The look on Harry's face had aroused her heart. Dr. Hunter received and kissed

her very calmly, and laughed, saying, "I s'pose that young fellow is kissing Kate in the parlor."

"He'd be silly if he didn't want to," said Annie. "Kate is a darling kind of girl and I love her, and I love to kiss her, and I should think he would ; but John, dear," she said, pulling his head down and rubbing her cheek against his, "they don't love each other any better than we do, do they?"

"No," said Dr. Hunter, very calmly again, and, quite as a matter of course, taking her arms down.

O if he wouldn't be so calm about it ! She wanted the old, impetuous love, and nothing less would satisfy or content her. She wanted bread and she got a stone, and she tied her apron on and turned to get the tea table ready with despairing bitterness and sadness, and it almost leaped out of her mouth.

And what do you suppose came to to comfort and strengthen Annie Hunter then? Why, the memory of Miss Johnson's face when Annie put her arms round her and kissed her, and Eva Gray's little whisper, and Ann Hartley's waist, and the little limp, dishcloth woman with the beautiful, wistful eyes, and the dear, invisible, and sometimes indefinite, God.

Ah ! *That* was the triumph of the tenth-offering ! That was the good come home again ! That was the return of the bread cast upon the water !

The tears that she turned away to hide had lost their bitterness, almost their sadness, the lump in her throat was quickly gone, and the sunniest sweetness enveloped her from head to feet.

Don't call it anything else ! It was God.

She felt strong to wait, she knew he was coming back to her just exactly his old self, and she could afford to wait.

At tea-time her brightness actually dazzled them all, especially Dr. John Hunter.

"God sees to it that the cheerful giver never has to go out of the business for want of capital."

Words from Home Workers.

MAINE.—The F. B. W. M. S. of the Sebec Association held a public mission service in connection with the June session at Dover June 14-16. The meeting was one of exceptional interest, owing to the presence of Miss L. C. Coombs, who spoke of the lights and shades in mission work. The close attention which the speaker received was proof of the increased interest manifesting itself among the sisters throughout the Sebec Association. A question box was introduced, which was a pleasant diversion from the routine usually observed, and the character of the questions betokened a desire for better knowledge of our India work. A generous collection was given at the close. Speaking of the work in general, one of the most encouraging features is the number of new subscribers to THE MISSIONARY HELPER. Let us all be a missionary, not only in spirit but in deed, doing all we can to increase the circulation of this little magazine, which is becoming more and more a "helper."

ANNIE BRYANT EMERSON, Sec.

VERMONT.—Dear sisters of Vermont: To you who are interested in the work of missions this letter is written. Another year is nearly completed. Are we doing faithfully the work we have pledged ourselves to do? As I look over the receipts from month to month as they appear in *Star* and *HELPER*, I am becoming somewhat anxious about this matter. Let us rally our forces *at once*, and during the month of *July* let every dollar we have pledged be found in the *treasury* of the Woman's Missionary Society! Please do not wait for that annual postal card to reach you, saying, "On or before the 31st day of August, etc." You know just how it reads. To those who are wise a word is sufficient. Let there be no deficiency this year, neither let money which should reach Miss DeMeritte before Aug. 31 be delayed until September. Every Q. M. knows its apportionment, and every church and auxiliary the same. So let us do our work faithfully without any urging, like

Christian women who believe that Christ died for the salvation of the world, and who also designed that *we* should have a part in carrying out the plan of redemption.

ELLEN A. PRESCOTT, *Sec. and Treas. Vt. Y. M. W. M. S.*
Lyndon Center, June 26.

[Received too late to appear in July HELPER.—EDITOR.]

MICHIGAN.—The Woman's Missionary Society of the Genesee Quarterly Meeting held its annual meeting at Dayton Center June 22. Reports show but few auxiliaries compared to the number of churches in the Q. M. Considering their number the work is prospering quite well. The annual report shows the receipts for the past year to be \$85.46. Amount raised last quarter \$14.79. The officers for the ensuing year are Mrs. E. N. Wheeler, Columbiaville, president, and Mrs. Nancy Stimson, Goodrich, secretary and treasurer. Our Saturday evening meeting was well attended, and quite an interesting program was rendered, consisting of music, recitations, and a short address by Rev. J. D. McColl. Dear sisters, can we not do more for this great work in the coming year than we have in the past? "The harvest indeed is great," and the laborers cannot be sent without money; so let us do more to advance the Master's work.

NANCY STIMSON, *Sec.*

Goodrich, June 26.

IOWA.—The W. M. S. of the Blackhawk and Buchanan Q. M. held its usual concert on the evening of June 8, at Fairbank, in connection with the June term of Q. M. A very interesting program, prepared by our worthy president (Mrs. H. M. McElroy), was carried out, consisting of scripture reading, prayer, songs, several fine recitations, and exercises by children and young ladies. A part of the program pertained to missionary work, and a part to temperance. Our state president was also with us and gave an instructive blackboard exercise. The exercise by seven young ladies, entitled "The Christian Graces," was worthy of especial mention. A collection amounting to \$6 is to be used for state and foreign work.

The reports of the auxiliaries were fairly good, considering that the Oelwein society has been organized but a short time. The following shows the amount of money collected by each auxiliary of this Q. M., and how used: Fairbank, \$7, foreign and state; Bryantburgh, \$4.75, foreign; Oelwein, \$1.25, foreign; Dewar, \$10.12, local.

[MRS.] M. R. STOREY, *Q. M. Sec. and Treas.*

Fairbank, Iowa.

WISCONSIN.—Dear "HELPER": We are now located in Wisconsin, having the care of two churches. Very little missionary work has been done at either place, and very little missionary spirit. We were apportioned \$1.40 per capita, one-half for home missions and one-half for the Coldren fund. On May 13 we held a thank-offering service at the York Prairie church. Two young ladies dressed as a Hindu wife and widow passed the baskets and received \$10.75. More than the required amount was afterward raised. On May 26 we held a thank-offering service at Monticello. We had the "Little Light Bearers" song and dialogue by two groups of girls, one a Christian, and the other representing a heathen group dressed in costume. The collection amounted to over \$8, and about \$2.50 in our birthday bank. On June 2 I organized a W. M. S. of ten members at the York Prairie church. The ladies, as well as their husbands, seem very much interested.

[MRS.] C. W. DENNIS.

Monticello, June 17.

Children's day was observed at the Raymond F. B. church, June 16, Q. M. coming June 9. The program as given in the *HELPER* was used with some additions and changes. It was pronounced by some as the best thing by the children they ever heard. A collection of \$3.30 was taken in "the little red box." Steps have been taken to organize a mission society in this church. It has been without F. B. preaching or work for some time, but we are trying hard to bring up the appropriations as fast as possible for the time we have been here. Pray for us. Yours in the work, (MRS.) M. D. MACK.

Kneeland, Wis., June 17, 1895.

BOOKS RECEIVED.

"Books should to one of these four ends conduce:
For wisdom, piety, delight, or use."

Missionary Reminiscences. A Brief History of the Free Baptist India Mission. By Mrs. M. M. H. Hills. Published by the F. B. W. M. S. 336 pp. Price, including postage, \$1.62. 25 illustrations, map of field, glossary, rules of pronunciation. Address Mrs. E. H. Andrews, publisher, 59 Vinton St., Providence, R. I.

It scarcely seems necessary to review "Missionary Reminiscences" for F. B. readers, but if even one home where the HELPER goes has not a well read copy, the duty and pleasure of calling attention to it remains. The opening chapter graphically relates the story of the "Origin of the Mission," and, so direct and wonderful was God's leading, no one can fail to be impressed with the responsibility which rests upon our people to sustain well the work that he so manifestly ordained. The history includes interesting biographies of our missionaries, gives a glimpse of the country in which they have so faithfully served, its curious and terrible customs, the great Indian mutiny, as well as of the upbuilding of our schools, the growth of the zenana work, etc.—all, indeed, that could well be told in the space, and what each should be familiar with who has the work at heart. If you are not already interested, read "Reminiscences," and become so.

The Life of Lavina Crawford. Thirty Years Missionary in India. By Mrs. O. R. Bacheler. With an Introduction by Prof. John Fullonton, D. D. Morning Star Publishing House, Boston. 192 pp. Price, 66 cts., postpaid.

The author tells the story of this self-sacrificing life largely through letters and a private journal, so one can understand, as in no other way, what a strong, true life Miss Crawford led. Rarely does one see more clearly the difference between the happiness gained in worldly service for one's self and that gained by Christian service for others, between ambition and aspiration, than in this little book. It is full of interest and

inspiration, and should have a place in all F. B. Sunday-schools.

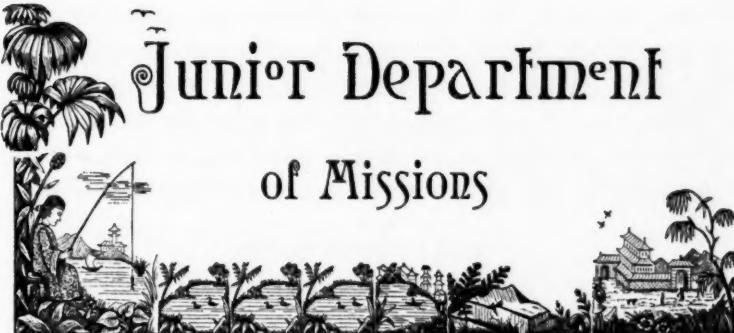
Services for Special Occasions. Arranged for F. B. Ministers. By Rev. Martyn Summerbell, D. D., Ph. D. Fourth edition. Morning Star Publishing House, Boston. 134 pp. Price, 75 cts., postpaid. Flexible covers, gilt stamp, red edges.

It would seem that no minister would willingly be without this excellent hand-book, and its usefulness is not confined to pastoral work. Besides the time-honored forms for marriage, baptism, communion, ordination, installation and funeral services, there are also the church covenant—which every church-member should possess—forms for the organization of a church, order of business, dedication, suggestions for visiting the sick, poetical extracts, etc. The service for the consecration of children, and one might as truly say the consecration of parents, is beautiful and helpful. We gladly call the attention of fathers and mothers to this particular service.

Manual of the Free Baptist Woman's Missionary Society. Mrs. E. H. Andrews, 59 Vinton St., Providence, R. I. 40 pp. Price, 10 cts.

This is a helpful little pamphlet, giving a brief sketch of the general society, its charter, constitution, and by-laws, with suggestions for organizing Q. M. societies, auxiliaries, and children's bands. There are forms for local constitutions, reports, bequests, rules of order, etc. It should be in the hands of all local workers.

Magazines, etc., Received. "Our Message." Published in the interest of the Young Women's Home, Lewiston, Me. Editorial committee, Mrs. B. F. Hayes, Mrs. C. W. D. Rich, Miss Ida H. Fullonton. 25 cts. a year.—*New York Mail and Express*, of which the "Woman's Department" devotes large space to the National Council of Women and kindred organizations.—Circulars from the *South American Evangelical Mission*, organized to help in evangelizing the "neglected continent." For information address the secretary, Rev. J. McP. Scott, 4 Simpson Ave., Toronto, Can.—Circulars and plates of costumes from the "Society for the Promotion of Physical Culture and Correct Dress," Chicago, Ill.



Junior Department

of Missions

QUESTIONS ABOUT JAPAN FOR JUNIORS.

WHAT is Japan, and where? What is the capital? What is the ruler called? *Ans.* The Mikado. Tell any good things he has done for his country? *Ans.* He has encouraged the press, adopted railways, telegraphs, light-houses, steamships, etc., and the legal observance of the Christian Sabbath. What are some of the peculiar customs of the Japanese? Tell something about the children. Are they kind to their parents? Can we learn anything of them? How many people in the whole empire? How many Christians? What are some of the religions of the people called? What is said of some of the great temples of Kyoto. *Ans.* They contain as many as 3000 life-sized gilt images of saints and gods. Have the Japanese been eager to adopt foreign customs? *Ans.* Yes. When did the first Protestant missionary go there?

NOTE.—Answers to these questions that are not given, or that cannot be found in the school geography, may be found in "Jottings on Japan," in this HELPER. Who will be the first to find them?—EDITOR.

JAPANESE BABIES.

THE most characteristically Japanese of all Japanese sights are the little children. Babies are carried about tied to the mother's back, or to that of their small sisters. They sleep with their heads rolling helplessly round, or watch all that goes on with their black beads of eyes, and seldom cry. As soon

as she can walk, the Japanese girl has her doll tied on her back, until she learns to carry it steadily and carefully. After that, the baby brother or sister succeeds the doll; and flocks of these comical little people, with lesser people on their backs, wander late at night in the streets with their parents, and their funny, double sets of eyes shine in every audience.—*Gist.*

ROLL OF HONOR.

Miss Emilie E. Barnes's salary—shares \$4 each.

Children's Mission Band, Campbell Hill, Ill.	2 shares
"The Little Helpers," Nashville Center, Minn.	1 share
Juniors of Elmwood church, Providence, R. I.	1 share
"Cheerful Givers," Scranton Ave. church, Cleveland, O.	2 shares
Children's Band, Mason, Mich.	1 share
Infant Class, Main St., F. B. S. S., Lewiston, Me.	1 share
Junior A. F. C. E., Portsmouth, N. H.	1 share
Class No. 5, Winter St., F. B. S. S., Haverhill, Mass.	1 share
S. S. Paw Paw, Mich.	1 share
S. S. West Farmington, Me.	1 share

TREASURER'S NOTES.

MOST of the thank-offering for 1895 is in the treasury. As far as has been reported we give the amount by states: New Hampshire \$233.39, Rhode Island \$131.93, Massachusetts \$111.27, Maine \$95.85, Michigan \$29.37, New York \$16.30, Iowa \$11, Nebraska \$4, California \$2, Connecticut \$1. In proportion to the number of churches it is more extensively observed in Massachusetts than in any other state. The total amount is \$636.11. We hope it may yet be increased to \$800. But the amount represents only a part of the real benefit the thank-offering is to the Woman's Society. It tends to deepen our dependence on the One who is the giver of the gifts, and who is the leader in the work. Anything which does this is of untold benefit to our work.

Do you realize, fellow-workers, that this is the last opportunity your treasurer has of appealing for the work through the columns of the *HELPER* before our financial year closes—Aug.

31? It may stimulate us all to make the month of August one of the best in our history, by stating the fact, that, while there was a falling off in receipts during the early part of the year, they have been slowly gaining during the last three or four months, so that now the receipts, for the regular work, are greater than they were last year. It is very necessary that they should be so, as we must have about \$1000 extra in the early fall, so that our old missionary, Miss L. C. Coombs, and our new missionary, Miss Beebee Phillips, can sail for India. With a long and a strong pull, and a pull all together, we can close the year without debt, and have most of the \$1000 in hand. And then we will sing our annual hallelujah for the way our God has led us.

The bequest of Mrs. True of New Hampshire has been paid by the executor, Mr. Charles Buzzell. It was given in such a way as to make it impossible to tell whether she intended it to go through the New Hampshire State Society or not. It was paid to the general treasurer, and then the state society appropriated it, and in a way which meets the needs of our work very satisfactorily; viz., Miss Butts's salary, \$150; outfit and passage of Miss Beebee Phillips, as kindergarten missionary, \$223.16; and the missionary home at Midnapore, \$150.

New Hampshire, by the way, has a new president, Mrs. Mary Pinkham. In passing out of office Mrs. M. G. Osgood expressed in tender words her loyalty to the Woman's Society, whether in or out of office. Mrs. Pinkham is placed at the head of a very loyal band of missionary workers—the Woman's Society never had a more loyal one. May her labors be made light by their continued devotion to the work and by her own loving service.

Massachusetts has a new treasurer, Mrs. Helen L. Dodge. We welcome her heartily as one of the treasurer's aids, while sincerely missing her predecessor, Mrs. Clara Spooner.

If there are a goodly number as thoroughly aroused on the subject of a widow's home as one your treasurer has recently

talked with in New Hampshire, there is no doubt but we shall have the beginnings of such a home at no distant day. And we have many evidences that there are. One of these has recently come from the Young Woman's Christian Association of Hillsdale College, which sends \$25 for this object.

First, last, and always, let us not forget that with Aug. 31 closes our financial year. LAURA A. DEMERITTE, *Treas.*

••••

“ Serve God and be cheerful.” Live nobly,
Do right, and do good. Make the best
Of the gifts and the work put before you,
And to God, without fear, leave the rest.

—William Newell, D. D.

••••

CORRECTION.—In the “Suggestive Program,” in July *HELPER*, the amount given by Mr. Storer, for Storer College, should read \$10,000, instead of \$10.

Contributions.

F. B. WOMAN'S MISSIONARY SOCIETY.

Receipts for June, 1895.

MAINE.

Augusta aux. for native teacher .	\$6.00	O. W. Bridges \$1.04	\$ 3.13
Atkinson church	3.30	Dover and Foxcroft, W. M. S. .	3.25
Brownfield aux.	1.00	Dover and Foxcroft, Mrs. A. M.	
Brunswick Village aux., for Miss		Everett	1.00
■ Coombs	9.00	East Hebron aux.	3.25
Cumberland Q. M. col. for Miss		Exeter Asso.	7.06
Coombs's return passage and		East Corinth aux. Miss Coombs .	6.93
for L. M. Me. F. B. W. M. S.		East Corinth, Mrs. McGregor	
of Mrs. R. A. Lewis, Portland		T. O. \$1, widows' home \$1 .	2.00
Cumberland Q. M. col. for Miss	10.00	Edgecomb Q. M. aux. for Miss	
Baker's salary and for L. M.		Barnes	7.60
Me. Soc. of Mrs. F. A. Palmer,		Edgecomb Q. M. aux. for Carrie	
West Falmouth	10.00	with Mrs. Burkholder and \$5	
Cumberland Q. M. col. for Miss		on L. M. Mrs. Dora Dunn .	6.25
Coombs's salary	5.00	East Dover, Alice Jordan50
Charleston aux.	4.25	Fairfield, col. \$3 trav. ex. of Miss	
Charleston, proceeds of lecture .	4.20	Coombs, \$1.50 for her return	
Charleston, Sunday-school . . .	2.40	passage	1.50
Dexter, Mrs. R. Leonard \$1.04,		Fairfield ch. T. O.	3.50
Mrs. L. L. Gould \$1.05, Mrs.		Kittery Point, Mrs. J. M. Gra-	
		ham	1.00

	\$1.00	Dover Young Woman's Soc. col.
Kenduskeag, Mrs. J. J. Bank, F. M.	\$1.00	Wash. St. ch. (50 cts. out trav. ex.) for Miss Coombs's passage
Lewiston aux. Main St. F. B. ch. T. O.	10.58	Dover aux. Wash. St. ch. T. O.
Lewiston aux. for Miss Coombs .	16.25	Epsom ch.
Limerick aux. T. O. \$5.55, also \$8.25 all for L. M. Mrs. P. Gilpatrick	13.80	Epsom ch. T. O.
Lyman ladies	2.00	Franklin Falls T. O.
Lagrange church	1.00	Franklin Falls aux.
Milo church	4.00	Farmington ch. for Harriet Adams in S. O. \$5
Milton Mills aux. gen. work . .	13.40	Gilford Village aux.
Phippsburg, 1st ch. for Miss Barnes's salary	2.50	Gilmanton Iron Works aux. T. O.
Phippsburg, Mrs. Noble	1.00	Hampton, Mrs. M. A. Garland for Sinclair Orphanage
Prospect and Unity Q. M.	14.00	Meredith, Miss J. A. Eaton for Miss Butts
Parsonsfield Q. M. aux. for Callie Weeks India	4.25	Melvin Village aux.
Phillips, Mrs. M. J. Fretz T. O. \$2 widows' home, and \$1 for Storer College	3.00	Meredith Village aux.
Stroudwater, S. S. Sinclair	2.50	North Nottingham ch.
Stroudwater, Mrs. F. H. Libby . .	1.00	New Hampton aux.
South Windham aux. for Bal- sore work	2.50	N. H. Y. M. birthday T. O. for Miss L. A. DeMerite to be used for the W. M. S.
Steep Falls aux. col. \$4.70 trav. ex. Miss Coombs, \$1.40 bal. her return passage	3.30	New Hampton, V. L. M. Soc. of N. H. Lit. Inst. H. M. and Miss Butts's salary
Sebec Q. M. col. \$7.40 trav. ex. Miss Coombs, \$1.25 bal. return passage	6.15	South Barrington ch.
Sebec Q. M. Y. P Soc. col. \$4.82 trav. ex. \$1.25 return passage .	3.57	Somersworth aux. T. O.
Springfield Q. M. aux. gen. work and L. M. Maine Soc. Mrs. Ellen R. Hunt of Chester	10.50	Water Village aux.
South Dover, S. S.	1.00	Walnut Grove ch.
South Dover, Mrs. A. C. Lambert South Limington aux. Callie Weeks	1.00	Whitefield ch. T. O. \$14.17 and aux. \$4.75 for Miss Butts and Ind. Dept. at Storer
South Limington aux. T. O. all on L. M. Mrs. B. S. Moody	7.00	True bequest by vote of N. H. W. M. Soc. divided, viz.: Miss Butts's salary \$150, Missionary Home \$150, and outfit and pas- sage of Kindergarten Miss. \$223.16
Waterville and Sidney aux.	1.00	VERMONT.
West Farmington, S. S. Miss Barnes's salary	6.40	Albany, children's Sunday col. for Miss Barnes
Woolwich and Wiscasset, ch. Miss Lizzie Pratt for Miss Barnes .	4.00	East Orange aux. Mrs. Smith's salary
Windham Center aux. trav. ex. Miss Coombs .60 bal. return passage	4.00	East Williamstown ch. do
West Paris aux. T. O. gen. work York Co. Q. M. col. trav. ex. of Miss Coombs \$1 bal. return passage	1.00	Washington aux. do
(\$5.25 from Parsonsfield Q. M. aux. and from Brownfield aux. completes L. M. of Mrs. E. B. Nason of the Maine W. M. S.)	25.00	West Topsham ch. do
	4.40	Washington "Hopeful Workers" for Clara Thorne in Sin. Or. . .
	3.00	MASSACHUSETTS.
	25.00	Amesbury ch. T. O.
		Amesbury aux. widows' home . .
		Blackstone aux. Ind. Dept. and Miss Phillips's salary
		Blackstone, young people's do do
		Brockton aux. for Rachel Das . .
		Haverhill S. S. class No. 5 for Miss Barnes in one share . . .
		Haverhill primary room of S. S. Lynn aux.
		Somerville ch. T. O.
		Whitman ch. Bethany F. B. for T. O.
		NEW HAMPSHIRE.
Alton aux. Addi for T. O.	\$0.50	
Belknap Asso., col.	4.47	
Contoocook ch.	9.50	

RHODE ISLAND.

Arlington aux. T. O. Miss Phillips's sal. \$6, Ind. Dept. \$6 . . .	12.00
Bock Island, Anna C. Rose, Miss Phillips's salary	1.00
Carolina aux. do \$3, do \$3	6.00
Carolina aux. T. O. do \$18, do \$18 and L. M. Imogene A. Crandall	36.00
Carolina A. C. F. Soc. \$10, Junior A. C. F. \$5 for Miss Beebe Phillips's O. and P.	15.00
Pascoag aux. Miss Phillips's sal. \$5, Ind. Dept. \$5	10.00
Pawtucket aux. do \$5, do \$5	10.00
Pascoag young people, Miss B. Phillips's O. and P.	5.00
Pascoag ch. col. for do	5.59
Providence Junior E. Soc. Roger Wm. ch. Miss Phillips \$10, Ind. Dept. \$15	25.00
Providence aux. Elmwood Ave. T. O. for Ind. Dept. \$6, Miss Phillips's salary \$7.41	13.41
Providence Junior E. Soc. Elmwood Ave. for Miss Barnes	4.00
Providence ch. col. Elmwood Ave. for O. and P. of Miss B. Phillips	2.50
Providence, Mrs. C. L. Bradbury Park St. ch. for O. and P. of Miss B. Phillips	25.00
Providence Miss Clara M. Law, Miss Lillian Ralph, and Mrs. L. B. Stillman of Roger Wm. ch. for zenana work	25.00
R. I. Asso. at Tiverton col. for Miss B. Phillips O. and P. . . .	20.58
Warwick Central ch. for Miss Phillips's sal. \$5, Ind. Dept. \$2 (Mrs. E. M. Alverson and Mrs. Nancy Parsons of Olneyville are made L. M.'s.)	7.00

CONNECTICUT.

Durham Mrs. H. A. Griffin T. O. \$1, tithes \$3	4.00
---	------

NEW YORK.

Poland aux. T. O. \$8 mem. fees, \$18 for F. M.	26.00
Spafford Q. M. aux. for native teacher	10.00
Springville, Loyal Myrtle League for Sundi in charge Mrs. Smith	5.00

NEW YORK & PENNSYLVANIA.

Gibson Q. M. for native teacher	6.49
Owego Q. M. aux. T. O.	5.00

PENNSYLVANIA.

Tioga Q. M. aux. for native teacher	6.75
---	------

OHIO.

Cheshire, Children's band for Miss E. Barnes	2.00
Rutland ch. for do	1.80
Rutland ch. 2d for do	2.00

MICHIGAN.

Hillsdale Y. W. C. A. of Hillsdale col. for widows' home	25.00
Jackson, Junior A. C. F's for Miss E. Barnes	2.00
Manton S. S. F. B. ch. proceeds of Children's day and birthday off. for Miss Barnes's salary . .	3.06
Onsted ch. aux. T. O. for Dr. M. Bachelor's salary	6.00
Paw Paw aux. T. O.	1.80
Paw Paw col. children's day for Miss Barnes	2.20

IOWA.

Bryantsburgh aux. for Mrs. Miner	4.75
Black Hawk and Buchanan Q. M. col. for do	3.28
Edgewood aux. for do	5.50
Fairbank aux. do	2.50
Lincoln aux. T. O. for do	5.00
Oelwein aux. for do	1.25
Spencer aux. T. O. for do	5.00
Spencer C. E. for Miss E. Barnes Spencer a church member for M.	5.00

MINNESOTA.

Mapleton aux. for F. M.	3.80
Minneapolis 1st F. B. ch. for Miss Barnes	30.11

KANSAS.

Chanute S. S. for Miss Barnes	1.30
---	------

NEBRASKA.

Long Branch aux. for F. M.	8.44
Lincoln aux. T. O.	4.00

PROVINCE OF QUEBEC.

Cooticock, Mrs. Dr. Draper for Mrs. Smith's salary50
Sherbrooke, Mrs. Q. Wood \$1, F. R. Moulton .50 for do	1.50

Total \$1514.21

LAURA A. DEMERITTE, *Treas.*
Dover, N. H.

FORM OF BEQUEST.

I GIVE and bequeath the sum of —— to the Free Baptist Woman's Missionary Society, a corporation of the state of Maine.

Contributions.

F. B. WOMAN'S MISSIONARY SOCIETY.

Receipts for July, 1805.

MAINE.

Auburn, Mrs. C. A. M. T. O. \$1, Storer College \$1, refitting O. J. property \$1	\$3.00
Ashdale, Mr. and Mrs. J. A. Noble for Widows' Home \$5, for Miss Barnes's sal \$4	9.00
Augusta aux. \$6.94, Miss Coombs's T. E. \$1.60, bal. for her passage	5.34
Anson Q. M. coll.	2.80
Athens ch. T. O.80
Brunswick 1st F. B. ch. aux. Miss Coombs's passage \$8, sal. \$8 .	16.00
Brunswick S. S. for Miss Barnes	1.00
Crystal Union S. S. for do.	1.00
East Corinth, Mrs. Mary A. Win- gate	17.50
Houlton aux.	12.75
Kingfield aux.	4.26
Litchfield Plains ch. for Miss Coombs's passage	9.04
Lewiston, Eva F. Baker T. O. .	1.00
Portland aux. 1st F. B. ch. for Miss Baker's sal., bal. L. M., Mrs. J. A. Stewart	15.00
Portland do. for Midnapore work	5.00
Portland do., Miss L. B. Aage- son's S. S. class for Moletti in S. O.	6.00
Portland do., Miss E. C. Whittemore's S. S. class for Saboti in S. O.	5.00
Richmond ch. coll.	3.75
Saco aux. F. B. ch. L. M., Mrs. A. Hasty	20.00
So. Windham aux. for Miss Baker	2.50
Scarboro S. S. for S. O.	2.50
Topsham aux. F. B. ch. for Miss Coombs	5.00
West Deer Isle, Lillie Fifield for Miss E. Barnes	1.00
West Litchfield F. B. ch. for Miss Coombs's passage	2.50
A friend, one share Miss Barnes's sal. for children who cannot pay anything	4.00

NEW HAMPSHIRE.

Center Sandwich aux. for Miss Butts and Ind. Dep.	
Center Sandwich Y. P.'s soc. for Bible teacher at Balcsore . . .	7.75
Center Sandwich, Mrs. Hannah P. Tasker F. M. \$10, for Storer Col. \$20	30.00
Concord, a friend	1.00
Danville Mission Band for Snella in S. O.	25.00
Franklin Falls aux. \$5 H. M., \$2	

F. M.	\$7.00
Franklin Falls F. B. S. S. for Miss Barnes	3.20
Gonic, Lizzie H. Howe for Suni in S. O.	10.00
Gilford Village, Miss Sarah P. Hunt	5.00
Lakeport aux. from estate of Mrs. John Gray	50.00
New Market aux. for Zenana teacher	20.25
Pittsfield V. P. M. S. for Pittsfield sch. at Balasore	12.50
So. Berwick aux., Miss Butt's sal. \$10, for child S. O. \$12.50 . . .	22.50
So. Berwick Juniors for Miss Barnes	1.50
Wentworth Q. M. for woman's work in India	6.25
Balance from Estate of Robert Cristy for the Cristy Fund . . .	8,552.00

VERMONT.

Huntington Q. M. for Mrs. Smith's sal.	5.00
Jonesville, Mrs. Stephens \$1, Mrs. Alger \$1	2.00
No. Danville aux. F. B. ch. for Mrs. Smith's sal.	15.00
Starksboro Ladies' Miss. Soc. for Mrs. Smith's sal.	12.20
MASSACHUSETTS.	
Taunton aux. Ind. Dept. \$1.32, Zen. work \$4.68, outfit and pas- sage \$5	11.00
Wellesley, Olive S. Bean for F. M.	8.00

RHODE ISLAND.

Arlington C. E. Soc. for O. and P. of Miss B. Phillips	3.50
Chepachet ch. for do.	6.36
Centerville ch. for do.	7.24
Greenville aux., Miss Phillips's sal. \$5, Ind. Dept. \$5	10.00
Norwood C. E. Soc. for Miss B. Phillips, O. and P.	3.16
Oineyville aux. for Ind. Dept. \$7.50, Miss Phillips's sal. \$7.50	15.00
Oineyville Junior C. E. for O. and P. of Miss B. Phillips	5.00
Providence aux. Rogers Wm. for Miss Phillips's sal. \$12.50, Ind. Dept. \$12.50	25.00
Providence aux. do. T. O. do. \$18.50, do. \$18.50	37.00
Providence aux., Park St., T. O. for Ind. Dept.	3.00
Providence aux., do., Miss Phil- lips's sal. \$0.32, Ind. Dept. \$4.68	5.00

Providence aux., do., Mrs. Bradbury for Miss Phillips's sal. . .	\$5.00	WISCONSIN.
Providence aux., do., Mrs. Mira Brayton, 1st ch., Miss Barnes's sal.	4.00	Honey Creek Mission Band for Miss Barnes's sal.
Pascoag aux., Miss Phillips's sal. \$8, T. O. for Ind. Dept. \$5 . .	13.00	Raymond ch. coll. on Children's day for Miss Barnes's sal. . . .
Pawtucket ch.40	
NEW YORK & PENNSYLVANIA.		MINNESOTA.
Susquehanna Y. M. aux. for F. M.	4.60	Jonesville Christian Endeavor Soc. for native teacher
ILLINOIS.		Minneapolis, Mr. Ingham for Widows' Home
Tamaroa Children's Mission Band for Gen. Fund	3.35	Nashville Cen., Mrs. A. A. McKenney for Gen. work \$4, Widows' Home \$4
PENNSYLVANIA.		
Jackson ch., Mrs. John Stoddard, Mrs. L. D. Hall, Mrs. E. O. Perry, Mrs. A. C. Norris, Mr. A. C. Norris, Edith Stoddard, and Nettie Savory, each \$1 for Patra	7.00	SOUTH DAKOTA.
IOWA.		Sioux Falls ch. for Suli at S. O.
Horton ch. for Mrs. Miner's sal.57	NEBRASKA.
Lincoln aux. for do.	3.00	Kenesaw, Elm Island, ch. for F. M.
Six Mile Grove aux. for do.	1.50	Lincoln S. S., Miss Barnes
		OREGON.
		Portland, Mrs. L. J. Rideout for T. O.
		Total \$9222.42
		LAURA A. DEMERITTE, <i>Treas.</i>
		Dover, N. H.

The Estey Acclimatized Organ

is designed and constructed with great care for missionary use in India, Africa, and other tropical countries, where extremes of heat, moisture, and dampness are common.

They are proof against severe climatic changes, hard usage, and rough handling incidental to transportation. They

WITHSTAND ANY CLIMATE.

An Estey Acclimatized Organ is considered an essential accessory to progressive missionary work. Its musical possibility is famous the world over. **Fuller particulars free.**

For the convenience of missionaries sailing from San Francisco we have arranged to have a supply of these Organs at the store of Messrs. Sherman, Clay & Co., corner Kearney and Sutter Streets, our representatives in San Francisco.

Estey Organ Company, Brattleboro, Vt.